1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

the great and good Spirit, in order to teach his countrymen, who were on the way to perdition, how they could become reconciled to their God. He would make his followers believe that he had once been taken so near to heaven, that he could distinctly hear the crowing of the cocks, and that at another time he had been borne by unseen hands to where he had been permitted to take a peep into the heavens, of which there were three, one for the Indians, one for the negroes and another for the white people. That of the Indians he observed to be the happiest of the three, and that of the whites the unhappiest; for they were under chastisement for their ill treatment of the Indians and for possessing themselves of the land which God had given to them. They were also punished for making beasts of the negroes, by selling them as the Indians do their horses and dogs, and beating them unmercifully, although God had created them as well as the rest of mankind.

The novelty of these visions procured him hearers for a time; he found, however, at last, that the Indians became indifferent to his doctrines, particularly as he frequently warned them not to drink the *poison* brought to them by the white people, of which his congregations were very fond. Then he bethought himself of a more popular and interesting subject, and began to preach against witchcraft and those who dealt in the black art. Here he had all the passions and prejudices of the poor Indians on his side, and he did not fail to meet with the general approbation, when he declared to them that wizzards were getting the upper hand, and would destroy the nation, if they were not checked in their career. He travelled in 1775, to *Goschachking*, at the forks of Muskingum, to lay this business before the great council of the Delawares, and take their opinion upon it. The first report which the Missionaries on the Muskingum heard on this subject, was that the chiefs had at first united in having every conjurer and witch in

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

PART I. EARLY HISTORIC DELAWARE CULTURE

I. DELAWARE ORIGINS AND AFFILIATIONS

At the opening of the seventeenth century all of the Atlantic coastal peoples north of North Carolina and extending to the Maritime Provinces and the St. Lawrence were culturally similar to one another. Kroeber, however, distinguished two cultural provinces within the Algonkian area, a North Atlantic Slope and a Middle Atlantic Slope.[1] On the basis of an analysis of cultural traits Flannery divided this coastal area into three divisions, or subareas: Northern New England, Central, and Virginia-Maryland.[2] Kroeber's Middle Atlantic Slope is roughly equivalent to Flannery's Central area. The aborigines who were to become known as Delawares in the eighteenth century inhabited this Central or Middle Atlantic Slope area. They did not comprise, as the name Delaware implies, a single social, political, or linguistic entity. They did, however, inhabit a continuous area extending from Delaware Bay on the south, through Manhattan Island, and up the west side of the Hudson River to the Catskills on the north. Inland, they occupied the banks of the Delaware River and its tributaries northeast to the Hudson. This territory included part of the present state of Delaware, all of New Jersey, eastern Pennsylvania, and part of southern New York (Map 1).

The Delawaran peoples were centrally located within the Middle Atlantic Slope area. To the north were the Mahican, on the east bank of the Hudson lived the Wappinger division of the Mahican, and on Long Island were the Montauk, another Mahican group. To the south, in Maryland and part of Delaware, lived the Conoy, Nanticoke, Choptank, and associated peoples.[3] The other peoples of this area are little known apart from the notes in Captain John Smith's memoirs.[4] All of these peoples were similar to one another in culture and language, and remnants from most, if not all, of these tribes in later times became incorporated with the Delaware tribe. To the west, in eastern Pennsylvania, lived the Conestoga (or Susquehannock), an Iroquoian people.[5] To the northwest and north, in what is now New York State, were their Iroquoian relatives, the Five and later Six Nations.

Delaware Prehistory: a Summary

It is a difficult task to identify archaeological sites in the Middle Atlantic Slope area with historic tribes. This difficulty stems from two factors. First, soon after contact the coastal peoples emigrated, were dispersed, or died, with the result that it is impossible to find many coastal sites which contain contact materials. Second, since much

[1] Kroeber, 1947, p. 93.
[2] Flannery, 1939, p. 192.
[3] Kroeber, 1947, Map 1a, p. 93; Weslager, 1943, pp. 42-43.
[4] Smith, 1884, pp. 55, 351.
[5] Kroeber, 1947, Map 1a, p. 93.

2:Newcomb E-4, 5 (1951-1952) 1956
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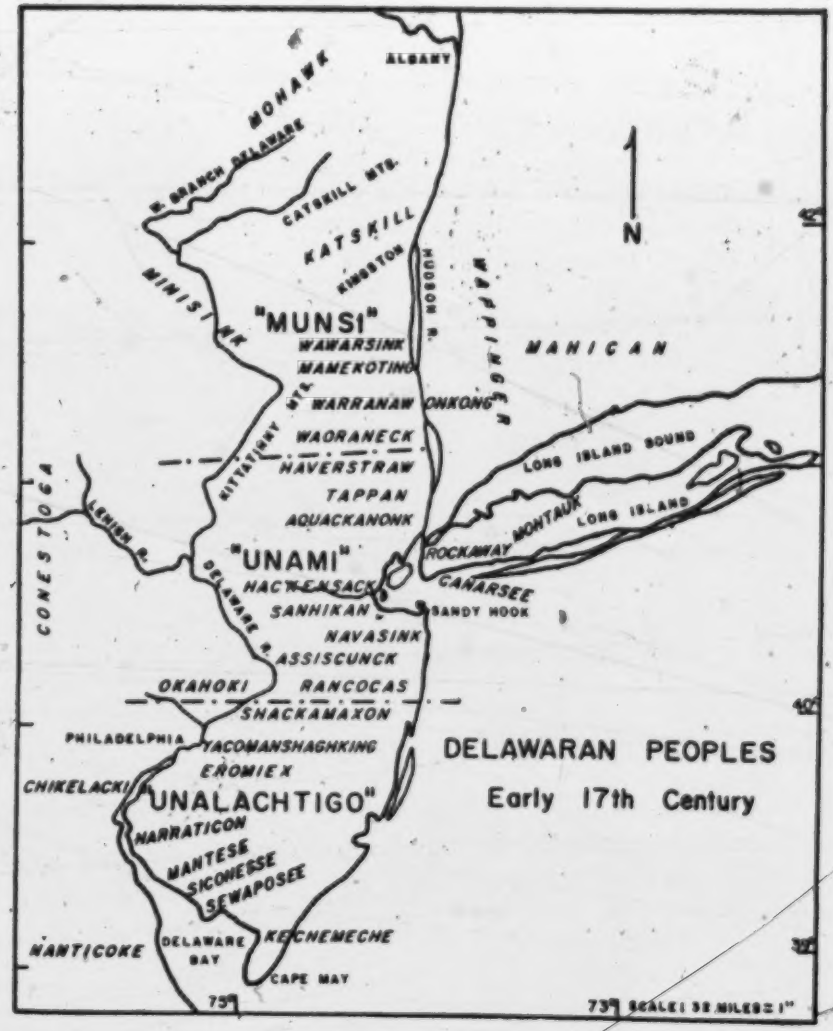

Map 1

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

taken together, is always as extensive, if not more so, than all the corn fields and kitchen gardens of an Indian family."[17] Luckenbach, a Moravian missionary of the early nineteenth century, said that the fields were "limited to two or three acres of corn for each family."[18] The Delawares today term the gardens "squaw patches" and claim that they never exceeded five acres in size (M.B., O.A.).

Most Delaware archaeological sites are in creek or valley bottoms;[19] in the eighteenth century such bottom land was chosen for gardens, since it was easily worked and was generally fertile.[20] Zeisberger, in the eighteenth century, took pains to point out that land away from rivers, although suitable for tillage by Europeans, was not utilized at all for this purpose by Indians.[21] Garden plots were cleared by bruising or removing the bark of the trees, then burning the trees after they were dry.[22] The seventeenth-century Swedish writers stated that garden plots were moved after the soil was exhausted.[23] Van der Donck in the middle of the century and Loskiel in the next century denied the use of fertilizer.[24] New England Indians, however, fertilized the land with fish, and Wallace has suggested that this trait may have been present among the Delawares.[25]

Corn was planted in ". . . square hills (so far apart) that one can conveniently walk between the hills. . . . And in each hill 6 or 7 grains are set."[26] According to De Rasieres:

> They make heaps like molehills, each about two and a half feet from the others, which they sow or plant in April with maize, in each heap five or six grains; in the middle of May, when the maize is the height of a finger or more, they plant in each heap three or four Turkish beans . . . . It [corn] is a grain to which much labor must be given, with weeding and earthing-up, or it does not thrive; and to this the women must attend very closely.[27]

Squash, pumpkins, several varieties of beans, and tobacco were also grown.[28] According to M.B. tobacco was grown only by women past the menopause. The Delawares blended their tobacco with sumac, one third sumac to two thirds tobacco.[29]

Hunting.—Hunting was important to the Delaware economy, not only because it provided food, but also because pelts and hides provided most of the material for clothing. The main objects of the hunt were deer and bear, but virtually all of the other mammals of their habitat were hunted and utilized for clothing or for food. This list included fox, raccoon, skunk, porcupine, opossum, and squirrel.[30] The Delawares

[17] Kalm, 1937, I: 307.
[18] Luckenbach, 1938, pp. 598-99.
[19] Personal communication from John Witthoft.
[20] Zeisberger, 1910, p. 44.
[21] *Ibid.*, p. 38.
[22] Johnson, 1917, p. 279; Kalm, 1937, I: 230; Harrington, 1913, p. 221.
[23] Johnson, 1917, p. 279.
[24] Loskiel, 1794, p. 66.
[25] Flannery, 1939, p. 10; Wallace, 1947, p. 18.
[26] Lindestrom, 1925, p. 179.
[27] De Rasieres, 1909, p. 107; Johnson, 1917, p. 279; and Harrington, 1913, p. 221, contain similar accounts of their horticulture.
[28] Juet, 1909, p. 21; Johnson, 1917, p. 279; Kalm, 1937, I: 74; Lindestrom, 1925, pp. 180-81; Holm, 1834, p. 122.
[29] Speck, 1943, p. 324.
[30] Denton, 1845, p. 7; Van der Donck, 1909, p. 303; Zeisberger, 1910, pp. 37, 62-63.

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

428 423 "belonged to" the "individual" hunting territory.[117] The lineage, clan, and phratry are discussed in the next chapter. There is nothing incompatible in the existence of maternal lineages (or clans) and male-used hunting territories.

Material Culture

361 621 Villages.— There is little information concerning the villages and general settlement pattern of the early historic Delawares. Villages, or perhaps they might better be termed hamlets, were situated in bottom lands near the gardens or along the shores of bays.[118] These dispersed settlements were not palisaded.[119] Eighteenth-century and later information seems to reflect the original condition in that these settlements had no regular plan or arrangement, and that houses were not built close together.[120] There is no information concerning the length of time these villages were inhabited. If their garden plots were fertilized, residence in the villages may have been relatively permanent, but the fertilizer issue is in doubt. By the eighteenth century, after extensive migrations, villages were occupied until it became "troublesome to secure wood for fuel" and, implicitly, until they became overburdened with filth.[121] The Evelin paper of 1648 described twenty-three communities in New Jersey, ranging in population from fourteen to six hundred persons.[122] Lindestrom noted community size as "several hundred men strong, under each chief, counting women and children, some being stronger, some weaker."[123]

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342 17 Dwellings.— There seems to have been some diversity in the type of dwellings of the early seventeenth-century Delawares. A circular wigwam and a long house identical with the Iroquoian type have been described, although the latter seems to represent a late prehistoric diffusion. De Laet and Van der Donck depicted Delawares using a circular bark dwelling with vaulted ceiling.[124] In another place De Laet stated that the dwelling was oven-shaped, but large enough for several related families.[125] Penn and Pastorius also alluded to this style of dwelling, whereas Holm and Lindestrom mentioned what seems to be the Iroquoian long house.[126] Zeisberger in the eighteenth century distinguished between house types of the Iroquois and the Delawares, describing a "rounded, arched roof" for the Iroquois and a "high-pitched, peaked roof" for the Delawares.[127] Harrington in 1913 characterized the house type current a few years previously as being similar to the Iroquois type.[128] The evidence, then, is not conclusive, but it seems probable

[117] Wallace, 1947, p. 18.
[118] Zeisberger, 1910, p. 87; Wallace, 1947, p. 18.
[119] Lindestrom, 1925, p. 241.
[120] Zeisberger, 1910, p. 87; O. A., J. T.
[121] Zeisberger, 1910, p. 87.
[122] Smith, 1877, p. 11.
[123] Lindestrom, 1925, p. 170.
[124] De Laet, 1909, p. 57; Van der Donck, 1909, p. 302.
[125] De Laet, 1909, p. 57.
[126] Penn, 1912, p. 332; Pastorius, 1912, p. 425; Holm, 1834, p. 123; Lindestrom, 1925, p. 211.
[127] Zeisberger, 1910, pp. 17-18.
[128] Harrington, 1913, pp. 217-18.

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

VI. DELAWARE ASSIMILATION

The final flight to the Caney River Valley in Indian Territory in 1867 was the last movement of the Delawares as a tribe, and it also marked a stage of culture change which is more aptly termed assimilation than acculturation. Contact with the white man became even more intensive and extensive because the Delawares could no longer flee from his presence. Delaware technology had long since disappeared, and the old social organization was in an advanced state of decay. The religion had been attacked, and an increasing number of Delawares were becoming Christians. War, plunder by whites, disease, and poverty had reduced their numbers to less than a thousand persons. The last chapter of this saga does not, however, lack interest. Although the tribal society has disintegrated, the culture has not become extinct; the Delawares retain or remember a number of ancient cultural traits. They are also active participants in what has been termed a Pan-Indian society.

Settlement Pattern

According to the treaty which the Delawares made with the Cherokee Nation, each enrolled Delaware was to receive one hundred and sixty acres of land in the specified area of Indian Territory. The crucial fact is that the Delawares did not settle upon this land as a unit; some even settled on Osage land and some on land already claimed by Cherokee settlers.[1] There were several reasons for this scattered settlement pattern; the Delawares did not come to Oklahoma as a unit, they lacked leadership and straggled to it as individuals over more than a year's time. The shape of the purchased land, which was long and narrow, may have been a deterrent to settlement as a community. This settlement pattern was an important factor in the subsequent degeneration of Delaware society and culture.

Technological Assimilation

By the time the tribal remnant had settled in Indian Territory the old technology was hardly a memory. The Delawares had become by 1867, and were to remain for several decades of the twentieth century, essentially subsistence farmers. Old informants recalled that as soon as they were settled in Oklahoma, "squaw patches" were cultivated. These vegetable gardens, as was true in earlier times, ranged up to five acres in extent. Indian corn was the staple crop and is, in fact, still grown, although it is now of slight economic importance. Besides corn, informants related, sweet potatoes, beans, onions, peas, and Irish potatoes were raised. In time, however, subsistence farming was abandoned by most of the Delawares. Kinietz said of their subsistence:

[1] G. Foreman, 1946, pp. 188-89.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

were generally careful to keep burning. On journeys they were accustomed to carry fire with them from one lodging-place to another, for which purpose they used a certain kind of fungus,[40] that grows upon trees. With such a glowing piece of fungus they could travel from morning to evening. This custom has to the present day not ceased among the Indians, nor has the method of making fire described above, some still employing it on special occasions and in connection with their sacrifices, in order to remind themselves of former customs and usages. Firewood they did not split in former days nor could they have done so with their hatchets of stone. They burned it into pieces of such length that could be carried home. They built a fire against the trunks of standing trees and kept it burning until they fell, which method still obtains among them, especially the older ones, for whom it is difficult to fell trees and split wood and who, perhaps, do not even own a hatchet. These may not burn a piece of split wood during a whole winter, but provide fuel for themselves in the manner described, which is quite easy and convenient for them.

Canows made of wood as well as bast, they also had in earlier days, fashioning the former out of a whole tree trunk, which they burned out and only used their hatchets to chop off glowing coals, lest they should burn in deeper in one place than another or even burn a hole through.

Their dwellings were huts of bark, which they lined with rushes in order to keep out the cold, roofed they were with bark, even as is the case now, though sometimes rushes or long, dry reed-grass served the purpose.

Underground dwellings there were, also, of which here and there traces may be found, particularly along the Muskingum, in which region one may yet see many places, where embankments, still to be seen, were thrown up around a whole town.[41] Here and there, furthermore, near the sites of such towns there are mounds, not natural, but made by the hand of man, for in those days the natives carried on great wars with one another, Indians being formerly, according to their own testimony, far more numerous than at the present time. At the top of these mounds there was a hollow place, to which the Indians brought

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

their wives and children when the enemies approached and attacked them, the men ranging themselves round the mound for defensive action. Their weapons were the bow and arrow and a wooden club, this last a piece of wood of not quite arm's length, having at the end a round knob about the size of a small child's head and made of very hard wood. Shields they bore made of hardened buffalo leather and presenting a convex surface without, while being hollow within. The curved outer surface they held toward the enemy and before their own breasts and faces in order that arrows discharged at them, striking the curved surface, would glance off and go to the side. With the left hand they held both shield and bow and with the right they drew the bow and held the arrow. On the above named hills they always had great blocks lying all about, in order that should the enemies attempt to storm the heights these might be rolled upon and among them so as to keep them off. In such attacks both sides usually lost many men, which were often buried in one pit and a great mound of earth raised above them, such as may even now be seen bearing in these days great and mighty trees.[43]

Dogs they likewise possessed in former days, of a kind still to be found in considerable numbers among them. These may be readily distinguished from European dogs, which are now most commonly found among the Indians, especially the Delawares. The ears of Indian dogs rise rigidly from the head and the animals have something of a wolfish nature, for they show their teeth immediately when roused. They will never attack a wolf in the forest, though set on to do so, in this respect, also differing from European dogs. Of their origin their masters can give as little information as of that of the Indians themselves.

The wampum strings of the Indians were formerly made of bits of wood, some white, some black, which were used in connection with embassies and speeches. Belts of wampum were also made. Some few were made of mussel-shells, which were held in the same value among them as gold among the Europeans, for much time was consumed in making even one such string of wampum. When whites came into the country these contrived to make wampum strings which they bartered to the Indians, who used them in place of their wooden wampum, as

3: Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

often dyed red with cinnabar about the neck. Such a shirt may be worn unwashed until it is torn. More careful women, however wash their clothing. Men and women paint their faces almost daily, especially if they go out to a dance in the evening. Men, particularly, think it is proper to paint and often their whole head is colored vermillion.[255] Here and there black spots may be introduced, or they paint one-half of their head and face black, the other red. Figures are added according to taste.[256] Indian women never paint their faces with a variety of figures, but rather make a round red spot upon each cheek and redden the eyelids, the tops of their heads and, in some cases, the rims of the ears and the temples.[257] Older women adorn themselves but rarely, usually appearing in old cast-off garments. Even if the husband of such a woman provides new clothing, she will rarely put it on, especially if she has a daughter to whom she gives the new clothing in exchange for old garments.

Their towns are generally laid out near a lake, river or brook, yet sufficiently elevated to escape the danger of inundations, which are very common in spring. In building towns no regular plan is observed but every one builds according to his fancy. The houses are not built close together. Some years ago, when the Delawares planned Gochachgünk, they wished to imitate the Christian Indians and build their town in orderly fashion but they did not succeed, even though they had laid it out. When they have lived long in one place, it at last becomes troublesome to secure wood for fuel because all the wood in the neighborhood has been used. This causes them to leave the place and plan a new village for the sake of the wood and other conveniences. Although they have horses that roam about and are rarely used except when they wish to ride, it is too troublesome for them to break these to work and, furthermore, since fetching wood is the work of the women, the men do not concern themselves about it.

Of inheritances they know nothing. Every Indian knows that whatever he leaves at his death is divided among his friends. If a woman becomes a widow, no matter how long she may have lived with her husband, friends come, take everything that be-

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7
Nanticoke NM11

D 765 morning to the grave and weeps over it. This is repeated daily for some time but gradually less and less till the mourning period is over. Sometimes they place victuals on the grave that the deceased may not suffer hunger. The food thus left is generally consumed by dogs.

N 764 The Nantikoks [Nantikokes] of whom more in another place, have this singular custom that about three or four months after the funeral they open the grave, take out the bones, clean them of the flesh and dry them, wrap them up in new linen and inter them again. A feast is usually provided for the occasion, consisting of the best they can afford. Only the bones of the arms and legs of the corpse are thus treated. All the rest is buried or burned.

D 626 181 The Indians are a free people, knowing neither law nor restraint. They may not be prevailed on in any matter that does not please them, much less forced. If they cannot be persuaded with gentle words, further effort is in vain.

D 36 Each of them may settle where he pleases. Not satisfied with one place, an Indian may move to a town with which he is better pleased and no one offers any objection; or he may retire to a solitary place. Rarely will a family move far away from all society, though they frequently live apart from the towns to avoid being annoyed by drunkards; or they live thus alone in order to carry on the profitable traffic in rum more to their advantage. Many engage in rum traffic, especially women, who fetch it from the white people and sell at a considerable profit to the Indians, often taking from the latter everything they have, sometimes even their rifles on which they depend for subsistence. Chiefs and counsellors have often considered what might be done to stop this ruinous trade, and have often determined that no one should ever bring spirituous liquors into their towns again; for a time such a resolution would be kept, and then be broken, perhaps by the very ones who had counselled the prohibition. Since the Indians have taken so much to drinking rum, murders are more frequent. Murder committed in drunkenness is not severely punished. Hence, it is that one harboring hatred for another will, on the occasion of a drinking

D 439

D 682 672

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

tunity to trade with them their position would be without many of the advantages they now enjoy. They admit that the whites are very ingenious, because of their ability to manufacture a great variety of things, but regard their manner of living as wearisome and slavish as compared with their own. Their own skill as hunters and woodsmen, they hold, excels that of the whites. Towards these they harbor a secret enmity which they disguise in their presence, for they suspect that they will deprive them of their land and drive them within narrower confines. This suspicion is not without foundation. Among the Delawares this dislike has been moderated through long intercourse with the whites, yet they show that they have no particular love towards them, in that they will sell their lands to them and after these have become inhabited will seek to drive them off by starting war.

The French seem to possess a greater share of the goodwill of the Indians than the English, being regarded by the Indians as being more akin to themselves, probably because they enter more easily into the Indian manner of living and appear always good-humored. Indians have more faith in the French than in other Europeans. Since the late war with England all the Americans except the English in Canada, otherwise called by the Indians Virginians, are known as Big Knives by the nations because, from the beginning, the Indians saw them and the Governor of Virginia on all occasions of negotiations with the Indians wearing long swords. Hence, they called them Choanschican and the Six Nations named them Assarigoa that is Big Knives, which name has been applied to all Virginians and has been extended from it to all Americans because the Virginians in this war negotiated most of the treaties with the Indians.[299]

Judged by the mere appearance of the Indians one is surprised how modest and careful they are in relation to each other and imagines that the whites, if they were as free a people and had neither government nor punishment to fear, would not be as united and peaceable as the Indians appear to be. The towns and villages of the latter are not indeed governed by force or law. Each individual is at liberty to live where he pleases,

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

moving from one place to another according to inclination, yet they generally dwell together for the sake of the help they can render each other in building and in fencing up the great field where all may plant and be sure that their pieces of ground will not be molested by cattle. If they have a good chief he may be very useful to the people, for under him they believe themselves to dwell in safety as it is his business to keep the peace with other nations and order among his own people in so far as this may be secured among the Indians who are a free people recognizing neither compulsion nor authority to punish. By means of discretion and diplomacy a chief may accomplish much. At times he may not tell his counsellors, much less the people, what his ultimate purposes are, for fear of not attaining them. Moving forward step by step he may gain his end. Of violence, murder (except in drunkenness), robbery, theft, one rarely hears among the Indians. They may leave all they have caught in the chase and their utensils in the forest, secured indeed against wild animals such as wolves and bear, but not hidden from the Indians. They often hang their things to trees in the woods where everyone passing by may see them and leave them there for days and weeks, yet they are never molested. Stolen goods may not be easily concealed among them, and whoever has been guilty of theft must restore or repay lest a horse or two or even his gun, which is an Indian's means of sustenance, be taken from him or his friends summoned to make good the injury, even years after the theft has been committed. The latter will rather pay than be much and often called upon to do so.

Few houses are locked when the people go out. A stick is placed against the door on the outside and the passerby sees that no one is at home and does not enter. Each one is free to do as he pleases without let or hindrance, yet he will rarely do another injury.

Their old people, even though they are only able to crawl about and are a source of trouble and have nothing to bequeath to anyone, are faithfully cared for by their friends who seem to wish that their lives should be prolonged. That they are unmerciful and insensible towards the poor and needy may not be said of them. Even strangers who have no friends are

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

with the dancers, and when the amusement was at its height killed many of them with short weapons they had concealed under their blankets, escaping, after the deed was done, before their treachery had been discovered.

The land was never formally divided among the nations, whatever region was settled by a nation was recognized as property of that nation, and no one disputed its title, until, in course of war, one nation overpowered another and drove it out of its territory. In such cases, however, the conquering nation did not always settle on the conquered territory; for example, the Moshkos drove the Shawanose from their land in Florida but did not themselves settle there, still living on the west side of the Ohio in the region of the Wabash. The Delawares conquered the territory in which they live, having been driven out of the region they once inhabited by the white people. The Wiondats adjudged this region as belonging to them; and the Kikapus have given them a district along the Wabash and bordering on the country they inhabit for the chase. A part of the Delaware nation has lived in the Wabash region these many years, and of those living here many go thither every year. The boundaries of Indian countries are fixed along rivers and creeks or in a straight line from one river to another or along the mountain ranges, where there are mountains.

Of the spherical form of the earth they have no conception. Some declare that the earth floats upon the sea and that an enormous tortoise bears it on its back. The sky, they say, rests upon the water probably because it appears so to do when they look out upon the sea. Others declare that there is a place where the sky strikes the earth, rises again and continues moving up and down, smiting a rock, which causes such a report that it may be heard many days' journey. Two great captains once visited that place, and one of them risked going through the opening when the sky rose. He succeeded in getting into heaven and coming back. Yet where this place is they know as little as they do the location of Tschipey Hacki, the land of the spirits. The sun, they think, sinks into the water when it sets. Thunder is a mighty spirit dwelling in the mountains and sometimes issuing from their fastnesses suffers himself to be heard. Others imag-

8: Lindestrom T-5 (1654-1655) 1925
NM7 Delaware NM7

CHAPTER XVI.

Concerning the Dwellings of the American Savage People.

During the summer they have no certain dwellings, but move about here and there around the country. However, in the fall each and every sachem has a house built for himself, which he and his subjects can live in during the winter, and during the summer they sing with the rabbit [and make a] house in every bush.[1] The house which they then build[2] is thus made, namely: first posts [are] dug down into the ground and set [down] securely, on which poles are fastened, the walls and half of the sides of the roof they clothe and cover with bark; the roof up at the ridge, where the smoke is to escape, they make open, an ell on either side of the ridge, all along the house, as long as it may be. And the length of the house they then plan according to the multitude of people [in the clan], that they can all be accommodated under one roof, about 100, 200, or 300 ells in length. But the width is on each side of the fireplace the length of a man, that they can lay lengthwise between the fire and the walls; for they have always the fire made lengthwise along the house, right in the center under the ridge, which burns night and day while the winter lasts. And they have one door only on each gable.[3] In this house

[1] That is: they sleep under a tree.
[2] In the winter.
[3] *En dörr hafwe the allenast på hwar gaffwell.* The chestnut bark was mostly used for the covering of the buildings. Cf. Van der Donck, *N. Y. Col.*, 2, I, 151, 196. See also Beatty, *Journal* (Lon-

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

W. T. and E. R. say that right was always used. 576

68. Story telling: in winter and at night only

W. L. said that one rule was that no one could sit up during 538
the telling of stories as it might make them humpbacked. 784

78. Peculiarities in encampments

JOHN JOHNSTON—There is no [peculiarity] in their moving 361
from place to place or in their hunting encampments, but they 726
are very particular in the mode of erecting their war encampments.

E. R.—Camp site was fixed so that allied tribes would know who had been there, and which direction they went. The way [202]
they fixed the fire and ashes would tell who made the camp.

79. Identification of makers of encampment

JOHN JOHNSTON—They can [identify them] because every 361
tribe has a different mode of encamping and by the size of the 202
camp or camps they can calculate very nigh the number that were in them.

CAPTAIN CHIPPS—They can tell the camps of the Cayugas and Massisagas, by their peculiar manner of encamping. Generally speaking, it is impossible for them to tell from a deserted camp, what particular tribe has occupied it.

83. Differences from other tribes in sociability, etc.

J. W.—Delaware are more friendly and sociable than other 181
tribes even though they cannot trust others. The Delaware way of raising is to have children grow up to be friendly and pleasant so that other people will like them and they may do big things—get places on council, in Big House, and be a credit to parents.

W. T.—Sociability, friendliness, and hospitality are marked characteristics that distinguish Delaware from other tribes and should be rated first.

88. Spare lives of snakes

HECKEWELDER stated that Delaware spared the lives of snakes 784
because killing one would bring other creeping things to bite them. 825